

THE AMERICAN LUTHERAN.

P. ANSTADT, EDITOR.
C. LEPPLEY, ASSOCIATE EDITOR.

DEVOTED TO RELIGION, TEMPERANCE, AND EDUCATION.

TERMS \$2.00 IN ADVANCE.
AFTER 6 MONTHS \$2.50.

VOL. IV.

SELINGSGROVE, PA. THURSDAY, MARCH 12, 1868.

NO. XI

Poetry.

MOSES' REQUEST.

"I beseech Thee, show me Thy glory."

Great God! what wondrous glory
Was that which Moses saw,
When on the quaking mountain
Thou gavest him the law—
The law so just and holy,
Condemning every sin;
Alas! each child of Adam
Must cry, "Unclean! unclean!"

Yet, on that mount so awful,
O Lord, Thou didst proclaim,
Long-suffering, grace and mercy,
And truth, to be Thy name.
I list, and lo, this saying
Falls on my fish'ning ear.
"By no means clear the glory,"
And I am filled with fear.

Thou God of boundless wisdom,
Thou hast devised a way
For those who faint and trembling,
Near Sinai dare not stay.
To Calvary hasten,
Thy glory there to see;
Then behold how mercy
And justice can agree.

Oh, send Thy blessed Spirit,
To dwell within my heart,
Imbuing me with knowledge,
He only can impart—
The knowledge of Thy glory,
As seen in Jesus' face;
So shall my song be ever
Of Thy redeeming grace.

Communications.

For the American Lutheran.
The Duties of the Hour. No. 6.

The work before the General Synod's branch of the Lutheran church in America is an immense one. We cannot expect to accomplish our allotted duties without opposition. No great work has ever been accomplished without opposition. The greatest opposition we have to encounter is found in our own house. Our object is to build up the spiritual interest of the Redeemer's kingdom. Many of our congregations are cold and dead, without spiritual life—yes, not only without spiritual life, but even without any faith in such life. You will find whole congregations in Pennsylvania and Maryland, Ohio, Indiana and Illinois, that reject with scorn and indignation, the idea of anything more than an outward profession of religion. I once had an invitation to preach to such a congregation in Ohio, as a candidate for their vacant pulpit. I had not been in the town half a day until I was fully convinced that I could never be the pastor of such a church. All the officers of the church were either drunkards, or rum-sellers or rum-makers, they had no prayer meeting, no Sabbath school, and most of them did not want preaching at night because, as they said, it would bring the bad boys to church. In the morning I preached what would be pronounced in such a congregation, a pretty orthodox German sermon. They seemed to be pleased with it, and I suppose if the thing had stopped there, I would have been elected without any opposition. But at night, (for we had preaching at night) I felt it my duty plainly and clearly to define my position. I laid down the principles of Bible religion, told them what were the duties of ministers, and of the people, and when I told them that I was in favor of revivals, prayer meetings and temperance societies, the fat was all in the fire. Of course I received no call, nor was I at all disappointed. At that time, some 26 years ago, there was in that same town, a very small congregation of spiritual Lutherans. And now what is the state of things there? That little band of pious Lutherans has grown into a large, intelligent and powerful church, and now worships in a fine, large temple of which no city need be ashamed. The old church, with its dry bones, has dwindled down to very small dimensions.

So it has gone with many of our congregations. This same process has been going on for years in Pennsylvania and Maryland. It is true some of our German churches have maintained their own, especially where they have received constant accessions from Germany. And in others the ministers have kept up, and are now keeping up their congregations by a kind of churchly galvanism, by always appealing to their Lutheranism, and thus exciting their sectarian bigotry. They even succeed by these appeals in getting large sums of money from their members, to carry on their machinery to batter down the spiritual church, and build on its ruins a system of ritualism. We must not fear their numbers, or their wealth, our duty is to go on. Nor must we compromise with those who oppose experimental piety. We must preach and write the truth as it is in Christ, no matter who may be offended. Nor are we to apologize for those who oppose spiritual religion, and say, "Oh, he may after all be an honest, and a good man." No! An intelligent man, who in the 19th century, sneers at heart religion, and makes fun of revivals, is not an honest or a good man; he is a bad man, and nothing else can be made out of him. A good man who may be so unfortunate as to have wrong views of revivals, may innocently object to some things that may have been connected with revivals, but he dare not as a con-

verted man object to God's revivals and be guiltless.

Pure revivals are of God, and he who opposes them is not of God. Nothing but the gospel of Christ, as brought to bear upon our German churches through the influence of revivals, can ever raise our German churches from their present spiritual sleep. I know what our present active and live congregations were, before the age of revivals in the Lutheran church, and I have watched with sleepless vigilance their resurrection from the dead. Nor have I been a idle spectator in this tremendous spiritual conflict. I have labored according to the measure of strength and grace which the Lord has given me, to leave the Lutheran church a better, a more intelligent, and a holier church than I found her in my youth. I can from my heart adopt the expressive sentiments of Dr. Dwight, when he says—

"I love thy Church, O God."
"For her my tears shall fall,
For her my prayers ascend,
To her my cares and toils be given,
Till toils and cares shall end."

Nor do I intend to permit myself to be turned from my course by the sneers and gibes and ridicule of those who defy the influence of the Holy Spirit upon the human heart. The fact is, we revival men have too long submitted to the dictation of those who opposed us in heart, while they outwardly professed to be with us. This must not be, the duties of the hour require more positiveness—more earnestness. The old German proverb, "Die Mittel Masse ist die beste Strasse," i. e. the middle way is the best, is not true, it is a lie. It is not true physically, intellectually nor morally. It is not true that truth lies between truth and error. It lies only on one side and not in the middle. So there is no middle course in the matter of religion—a man is either a saint or a sinner, he is either good or bad, holy or unholy. Is it best for a man to be neither holy nor unholy? to be partly in favor of religion and partly opposed to it? Who would advocate such nonsense? Well, this is your middle way. The duties of the hour demand an entire leaning over to the side of God and truth. Our church papers to be of any use to the cause of spiritual religion must be positive and come squarely up to the emergency of the hour. A paper whose editors are on the fence, or trying to run up both sides of a river at once, will not get far. They are not the men for the hour. How can a paper be true to the interests of the General Synod, whilst it is afraid of giving offence to its bitterest enemies? A paper to advocate fully the principles of the General Synod must and will draw down upon itself the unmitigated opposition of those who are trying to destroy it. I do not mean that our General Synod's papers should keep up an interminable contest of words with the opposition papers. Not at all. These newspaper war never amount to much, few ever become convinced by angry controversy. But I mean that our papers should be firm in advocating the truth as it is in Christ. So also our theological schools, should be true to our principles, so that our young ministers will not go out into the church, and do all they can to pull down what the seminaries are trying to build up. The influence of our theological schools is immensely great; our future pastors will be just what our seminaries make them. If our seminaries send out holy and pious revival preachers, our churches will be revived, if not, our churches will remain for another generation what they are now.

Hence the duties of the hour require us to look well to our seminaries and to see to it that these fountains of piety or impiety be what the church demands. Heresy and error almost always spring from the schools of divinity. This is the case in all churches.—Harvard corrupted all New England. Oxford inoculated old England with the virus of popery. Merseburg polluted the pure streams of German Evangelism, and turned them into the bitter waters of ritualism. As long as our divinity schools are sound and pure the church is safe, and spiritual religion is safe.

Hence one of the great duties of the hour is to see that all our divinity schools are sound in the faith, and if there is any doubt about their soundness in every respect let us pray and labor that they may be right. But how are we to know whether they are sound?—We reply, by the rule which Christ hath given, Matt. 7, 16, "Ye shall know them by their fruits." "Wherefore by their fruits ye shall know them." This rule I take it, applies to seminaries, or churches, as well as to individuals. Verbum Sat.

SPENER JUNIOR.

For the American Lutheran.
Conformity to the World.

BY REV. G. F. STELLING.

[Concluded.]

It is this association to which the young christian is especially tempted and to which he is so often given. He may be insusceptible of its evil effect; he may think the friendship harmless; he may imagine that he can share the association without any injury to himself. And yet he might as well say that poison could be taken into the stomach without harm—that fire could be placed in his bosom without burning—that a venomous reptile could be played with without peril. Who would undertake to estimate the hundreds and thousands that have been lost to piety, lost to the church, lost to heaven through the baneful influence of such an un-

natural and unlawful association? The effect of evil company upon piety is like the gnawing of a worm upon a thrifty tree; like the canker upon the human life; like burrowing animals beneath a foundation. And it is because this is so that the Sacred Scriptures everywhere discountenance it. They fix bounds between the christian and the world and tell him by no means to go beyond them—that evil communications will surely corrupt good manners.

And yet, notwithstanding all this, the young disciple of Christ is so much given to it. Through its influence religious duties are neglected, prior engagements are unfulfilled, Sabbaths are broken, the cause of the Redeemer dishonored, and the spiritual life kept in a sickly and consumptive state.

See again what a conformity there is to the fashion of the world. The philosophy of dress has never been so well expressed as by the early fig leaves and the skins of wild animals. It was designed to cover the human nakedness and to protect the body against the inclemencies of the weather. Covering thus became a necessity. It was only after the race degenerated, and departed from its native simplicity that people began to tattoo and to paint their faces, to bedeck their heads with feathers, and to clothe themselves in purple and fine linen. It was when divine nature began to be depreciated and human art esteemed, that simple utility and comfort were lost sight of and the proud and haughty goddess of fashion assumed the throne, to reign. And this putting of nature down and elevating of art up has gone on with the so-called development and improvement of the race, until, in this highly civilized and enlightened day, we have arrived at the exquisite standard of Parisian flummery and extravagance. Style and dress are the order of the day. Men and women win themselves friends and companions not so much, as formerly, by their physical beauty and their real merit, as by the adroitness with which the physical beauty is concealed and the artificial beauty put on, and as by the ingenuity with which the lack of worth is hid by a handsome ring, a fine coat and a gold-headed cane.

Such a fine coat and a gold-headed cane, the sequel always comes afterwards; how often is it not the case that, "the man discovers, when too late, he is united to a homely spouse, and the woman that she is bound to a bankrupt husband." The world sometimes apologizes for its fashions. It calls the Quaker proud in his antique dress, and declares that he thinks more of his plain apparel than it does of its continual changes of shapes and colors. But I do not believe a word of it. He is a living and walking rebuke of the foppery of the day. And the only thing to be regretted is that he has not the moral courage to stand up for it. The influence of fashion has pressed him hard. Tired of being the laughing-stock of the vain, and the subject of disdainful tongues, he has yielded to the pressure, and now we seldom have the pleasure of seeing his broad-brimmed hat and buttonless coat or her modest bonnet and hoopsless frock.

Can any one tell me why the church of Jesus Christ, purified and adorned as it has been by the blood of God's innocent Lamb and his robe of righteousness, should need to mimic an ungodly world in all its attempts at pride and show? Is not that purity of character, and that nobility of nature, and that priceless virtue, which religion imparts to the sincere believer, more becoming for his adornment than those perishing foibles which a haughty world can furnish? And is not that desire of Paul which he enjoins upon Timothy to make known unto the churches, the most natural and reasonable desire he could express—"I will that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with embroidery, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works?"

But what a sad reflection it is that the church conforms itself so nearly to the world in this respect. It is really lamentable to think that, forgetting all the Holy Scriptures say of the vanity of earthly things, of the passing away of the fashion of this world, of the durability of godliness alone, it should still follow its trifling customs and dishonor itself by yielding to its empty follies. O when will the followers of the meek, the lowly, the unpretending Saviour, exhibit such an example and spirit to the world as he exhibited to all those who profess to love him! O when will they come back, like Solomon, and say, "Vanity of vanity, all is vanity?"

See once more what a conformity there is to the amusements and pleasures of the world. We do not wonder that the ungodly seek after human pleasures. Sometimes, I grant, we express our astonishment and mortification over it, but it is when for a moment we forget ourselves. It is indeed not strange that they should engage in these things that promise them enjoyment and happiness. Poor souls, they must have amusement. This life would be a pest and a plague without some little to cheer the heart and gladden the spirit. There always will be enough of sorrow. Grief and anguish will come unbidden, much oftener than we wish and much deeper than we desire, and make this earthly condition sufficiently sad and cheerless. It were hard consequently could there not be a few happy moments in which there only the evil of the world could be forgotten, but also a little of the pleasant enjoyed. It certainly cannot have been intended that the human family should be utterly despoiled of happiness, and sin allowed to sway, his heavy rod of woe over the heads of the child-

ren of men. On this account they look after pleasure, and run throughout its giddy paths, seeing where the best and the most is to be found. Poor children of sorrow and mortality, they must have amusement!

We therefore do not blame them for wanting enjoyment—we only pity them in their blindness. It grieves us to observe that they seek where there is nothing to be found, and that they suffer themselves to consider that a reality which has no substantial existence. It is a source of regret to us that they are so fond of reveling in dreams, of being enraptured with simple visions, of being satisfied with mere imaginary pictures, and of professing satisfaction with that which has no more nourishment to feed the desire than has the air we breathe to support the physical body.

And yet, how the everlasting whirl goes on! What means are sought, what inventions are contrived, what measures are pursued, and what pains are taken to create, for the carnal mind, this artificial pleasure. What music, what laughter, what games, what plays, what dances, are not called into requisition to fill the vanity and appetite of earthly and sensual minds!

Would that the church would undeceive the world. Would that it would impress these pleasure-seekers, by its own satisfaction with the real enjoyments of religion, that if they would have happiness, they must come to Christ for it. Would that it would make them feel, by showing what perfect contentment and happiness it finds in the pious life, that it is a heart consecrated to Jesus which has the advantage, and which alone enjoys a peace such as the world cannot give, and such as the world cannot take away.

But, alas again. It is not so. The church does not do that. On the other hand it too frequently gives a wrong impression of religion by forsaking the pleasures of piety, and seeking, with the ungodly, the lower pleasures of the world. It says by its conformity to these amusements that, it is not true that the enjoyments which the Redeemer has provided for his people are sufficient. It tells the world it is a mistake—they are insufficient, and that it must come to them to help fill up the measure of its desire. It says to the ungodly, stay where you are if you wish pleasure—you will find little of it in the course of a christian experience.

And is that not presenting a most mischievous view of the enjoyments of that home, which, the Lord, in his mercy, and wisdom, and goodness, prepared for the comfort of his believing children. What an injury to Christ—what a disrespect to his church, when professors of his name will wander away from both, and stray off into the world for happiness—a world that is going down to hell!

Let us, my dearly beloved, bear a better testimony for Christ. "Ye are my witnesses, saith the Lord." Paul commended Timothy because he had professed a good profession before many witnesses. Let us endeavor to do so likewise. We can teach the world on this subject, if we will. We can declare that, whatever are its pursuits, we have worthier ones; that whatever are its associations, we have pleasanter and safer ones; that whatever are its glitter and show, we have far superior adornments; that whatever are its pleasures, we have those that cannot be exceeded by all the world can produce. We can show it what a high and sacred esteem we have for Christ, for the church, and for religion, by always giving them the first attention and by disallowing any earthly consideration to interfere with our preferred and sworn engagements with them. We can, by faithful prayer and by christian effort, cultivate an increased taste and fondness for divine things and pious enjoyments, and at the same time destroy within us any longings for the vain advantages of the world. We can, if we will, live above all transitory objects, and feast our souls upon those real elements that come through the Lord Jesus Christ. We can, if we will, live a life of perpetual triumph in God, having brought the body under, and elevated the spirit to reign and rule alone. We can, if we will, make Paul's triumphant language ours, and, in overcoming every temptation, say, "Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the Saviour of his knowledge by us in every place."

Take Freely.

A ship was sailing in the southern waters on the Atlantic, when they saw another vessel making signals of distress. They bore down toward the distressed ship and hailed them: "What's the matter?"

"We are dying for water," was the response. "Dip it up, then," was answered. "You are in the mouth of the Amazon river."

There those sailors were thirsting, and suffering, and longing for water, and supposing that there was nothing but the ocean's brine around them, when, in fact, they had sailed unconsciously into the broad mouth of the mightiest river on the globe, and did not know it. And though in seemed to them that they must perish with thirst, yet there was a hundred miles of fresh water all around them, and they had nothing to do but to dip it up.

Jesus Christ says, "If any man thirst let him come unto me and drink." "And the Spirit and the Bride say, Come. Let him that heareth say, Come, and whosoever will, let him come, and take of the water of life freely." Thirsting soul, the flood is all around you; "dip it up!" and drink, and thirst no more.

For the American Lutheran. Gift Enterprizes and Lotteries.

It is said that Plato once defined man as an animal with two legs. Some have defined him an animal that speaks, and others an animal that thinks. But quite as good a definition would be an animal that loves to gamble.—This seems to be one of the besetting sins of poor human nature. It prevails in all nations no matter how refined or rude. Christians, Turks, and Pagans all gamble in some form or other. The Chinaman will gamble away his wife and his own liberty. The poor half-finished Esquimaux will gamble away his walrus and seal. So great is the passion for gambling among the American Indians, that they will stake all they have in the world on the shoving of a shoe in a particular way! And we all know that gamblers even among christian nations will stake their all upon the turning of a card. I think it is Dr. Nott who has said "the finished gambler would play cards upon his mother's coffin." Lotteries and gift enterprizes are now the order of the day.—Men and women who would be ashamed to be seen at the card table, or before a "sweat cloth," or a "roulet table," will patronize lotteries. It is true lotteries properly so called, are now prohibited by all virtuous and decent governments, but gift enterprizes have taken their place. Now I profess to have some little penetration but for the life of me, I cannot see the difference between a lottery and a gift enterprize. The word lottery comes from a French word Loteria, and means "a scheme for the distribution of prizes by chance." This is Webster's definition. Now suppose some one would ask me to define one of our gift enterprizes? I would define it thus "a gift enterprize is a scheme for the distribution of prizes by chance." And who could object to such a definition? Is it not a lottery to all intents and purposes in everything but the name? And is not the name changed, and the thing itself retained?

And why is this so? Simply because lotteries are contrary to law, and the substituting of gift enterprizes is an evading of the law. It evades the letter, but not the spirit of the law. But how is it about the morality of the case? Are not gift enterprizes just as immoral as lotteries? The time was when lotteries were looked upon as right. They were legalized and hence even by christians were considered morally right. I know a number of churches that were built by lotteries. But what would we think of a congregation that would now undertake to build a church with a lottery? But these gift swindles are often concealed by some charitable or benevolent pretext, an orphan asylum, a soldier's home, or something else of the kind. The managers generally make the money, the people are fleeced, and the charities must in the end be made up in some other way. A gentleman sometime ago took one hundred dollars worth of gold jewelry of one of these swindling concerns, and had it tested at the mint, and found nine dollars worth of gold in the hundred dollars worth. This is the kind of jewelry generally given. Many of these thieving traps bare the evidences of fraud upon their very face. Any man of good sound sense cannot but see the fraud. For instance Wheeler's Jewelry Enterprise offers the following inducements: Tickets, \$1, 6 tickets for \$5, with a premium of a fine silver castor. Now any body that knows anything about silver castors, knows that a fine silver castor could not be purchased for less than \$50. Yet this swindling concern offers one for \$5. These swindling Peter Funk concerns have been exposed again and again, yet the people still patronize them. Those unprincipled men well know our propensities for gambling, and it is this knowledge that induces them to cheat us. Selfishness, cupidity, avarice, and dishonesty, all conspire to sustain these fraudulent concerns.

There is something dishonest in buying a ticket for \$1, that may, (as we fondly hope,) draw \$40,000. It is this dishonest principle that spurs up the people to buy tickets. Now the great principle of moral science, is, that we have no right to take the property of others without giving a fair equivalent.—If I get \$40,000 for \$1, others must lose \$39,999. Is that right? Is it not taking our neighbors property without giving him anything for it? Is this not gambling in the sight of God? But many, (perhaps most,) of these enterprises or lotteries are never drawn at all. The whole scheme is a swindle from the beginning to the end. Many of the managers have been prosecuted as common swindlers. Quite recently, even the Congress of the United States had to appoint a committee to ventilate one of these swindles. The result of the investigation showed an amount of rascality hardly to be expected from such a quarter. Now if a Gift Enterprise in the hands of such men as were concerned in conducting the Gettysburg Orphan Asylum, exhibited so much corruption in its incipient stages, that Congress had to withdraw its influence from it, what must those unprincipled swindlers be in Boston, Philadelphia, New York and other large cities, that are entirely in the hands of the genuine Peter Funks?—Those large \$20,000 and \$40,000 are never drawn, or, if they are drawn, they are drawn by confederates. Who ever heard of an outsider drawing a large prize, in a lottery, or gift enterprise. All moral people should set their faces against all such villainous schemes. Millions of dollars are annually wasted in these swindles, and that too, mostly by those who cannot well spare the money.—The pulpit and the press, the great conserva-

tors of morals, ought to ventilate this great national evil, until all decent and moral men would be ashamed of it, and keep their hands off, as they would from any other gambling scheme. "Touch not, taste not, handle not, the unclean thing."

R. W.

Practical.

The Fulton Street Prayer-Meeting.

"Dear Christian friends, will you pray for me? Years ago I felt the influence of the Holy Spirit and tried to live a Christian life, but, the past year or more, I have not felt as I used to feel. I wish to be a real Christian. I read the CHRISTIAN INTELLIGENCER, and the account of the answers to your prayers which I read therein have induced me to ask your prayers, that God will have mercy on me, and that I may be truly a Christian, in word and spirit, with the full assurance of hope in my soul that all shall be well with me at the last." Thus asks one, said the leader, and another requests your prayers "for my aged father, eighty-four years old, that he may have true faith in Christ and not depend on his morality for salvation."

Prayers were asked "for a brother who is often present, and has witnessed many answers to your prayers, who is now in great trouble in business, that all his trouble may be sacrificed to his spiritual good."

One writes from the interior of New York: "For several months I have read the reports of your meetings in the INTELLIGENCER, and have felt a desire that I might partake of the blessings which so many profess to have received in answer to your prayers. I would, therefore, appeal to you as instruments in God's hand, to pray for me that I may receive his Holy Spirit, that I may glorify God in all things. I have some faith; I believe the Bible, and that Christ is the Saviour of sinners; but I want a more realizing sense of a personal interest in his merits. I ask you also to pray for my wife, who is unconverted, but I believe really desires to become a true and devoted Christian. Also for her father, and aged man, who once professed to be a Christian, but of late years has become indifferent and worldly-minded; and for two brothers who are without hope."

Another writes: "I read of the great good you are doing in praying for sinners, and request your prayers for my family, that we all may become Christians in deed and in truth." It was remarked that the number of those who profess to have received blessings from God through prayers offered here are increasing. A letter from New-Providence, N. J., says: "Some time ago I wrote to you requesting your prayers in my behalf. I cannot tell whether you received my letter or not, but I have since given my heart to God and trust my sins are all pardoned through the blood of Christ; and I would now ask you to add your prayer with mine in behalf of my two brothers, that they may see their need of a Saviour and give themselves to him, and also that God would pour out his Spirit in our church, that by its devotion and prayers many sinners may be converted."

Another writes: "I asked you to pray for the conversion of my son, who was on a voyage to California, and the Lord has been graciously pleased to answer prayer for him. He was converted at sea as he writes, and wants us to give God the glory."

On a subsequent day the leader read the following request from two sisters, who gave their names in full, for prayers for an unconverted brother and his wife, whose names they also give in full: "We earnestly solicit your prayers in behalf of a dear brother and his wife; they are both highly esteemed, but, like one anciently, 'lack one thing,' they do not profess to have given their hearts to God. Our desire is that they may be made savingly acquainted with Christ, and finally meet the loved mother who now sleeps in Jesus, to part no more. We also ask you to pray that God will bless the efforts that are made for the revival of his work in this vicinity." He presented another request, "Please pray that God will bless us and give us peace in believing in Jesus, asks the mother and two children of one hopelessly insane."

On a subsequent day the venerable Dr. De Witt led, and as usual when he leads, the services were solemn and interesting. The house was full and a large number of requests were presented; many from pastors and churches for an outpouring of the Holy Spirit upon them, and several acknowledged the grace of God in reviving his work and in the conversion of sinners. He read from the prophet Zachariah 8: 21: "The inhabitants of one city shall go to another, saying, Let us go speedily to pray before the Lord," and remarked in substance that this meeting was a standing invitation to Christians of all cities "to come before the Lord of hosts," and to inspire in individuals the resolve, "I will go also." God was blessing his church in the person of the individuals who compose it, and it was when the individual members were alive and active in their duties as servants and laborers for Christ and his cause, that the Church would put on her beautiful garments.

A young man said, about one year ago he was converted in the place where he then stood, and he requested earnest prayer for the conversion of his brother-in-law, who was with him. Another asked: "Please pray for the con-

version of the young men of Troy who are rushing on to destruction. A large daily union prayer-meeting is now being held, and a few of these young men have been converted."

Warm appeals for prayer are daily presented for the afflicted and distressed—for anxious and careless souls. A sister requests earnest prayer for a young brother and sister; anxious parents ask prayer in behalf of two sick children; a Christian mother desires prayer for the conversion of her only son and an only daughter; a mother asks prayer for three sick children, that they may be converted and restored to health; and prayers were requested for religious consolation to several who were bereaved by death of dear relatives and friends, and for the restoration to health of several who were sick. One writes:—"Your prayers God seems pleased to answer, as appears by the report in the INTELLIGENCER, and because of this I desire your earnest prayers in behalf of a dear relative who is now sick high unto death; she has wealth and uses it liberally for the relief of the poor and struggling, and when in health spends much time in ministering to the sick and helpless; but relying more on her morality than on Christ, her mind is dark and the path before her, she says, has no ray of hope. She is much beloved by a large circle of relatives and friends who are praying earnestly that Jesus will comfort her soul."

Many acknowledged the power of prayer in reforming and converting their relations and friends. One writes: "I have often requested your prayers for the conversion of an intemperate husband, and now I desire you to unite with me in returning thanks to God that our prayers are answered. He has abandoned the cup, and is in the enjoyment of good hope in Christ."

Another says: "In answer to prayer my husband has abandoned his cups. Oh! pray that God will convert his soul." Another "believes your prayers have been answered.—Although a member of the church for eight years, I never knew until lately the blessed consciousness of pardoned sin and the peace of believing."

Another writes: "I read the INTELLIGENCER and the accounts of your meetings. When I requested you to pray for me I was in great darkness, but I thank God the darkness is past and the true light now shineth, and my soul doth magnify the Lord my Saviour, whose love and righteousness inspire my hope and confirm my faith."—Ch. Intel.

Paying Tribute.

A short time ago, Uncle Henry told me a little story which you would, perhaps, like to hear.

"In a certain part of Scotland," he said, the poor people who lived on the land owned by a wealthy man, used to come yearly to pay their rents. What do you think this was?—Why, simply a pepper-corn! It had been the custom for a long series of years for each one to bring this pepper-corn on a certain day.—It did not cost the poor man any thing, nor did it make the land-holder any richer; but it was a sign of tribute which they paid to him as their master.

"Now," said my uncle, "it is just so with those who swear. Every oath is a pepper-corn which they give to the devil. It does neither party any good; it just shows who is their master."—Child at Home.

A SMALL BOY out west was assisting his father to mark sheep with paint and brush.—The father would catch a sheep and say to the boy, "Mark that." After the job was done, the boy started for home, which was some distance, and was overtaken by a minister on horseback, who, seeing the boy barefoot, invited him to ride behind him. After the boy was seated he began to catechize him thus:

"My lad, do you attend the Sabbath School?"

"No," was the reply.

"You should attend the Sabbath School, mark that! All good children should attend both church and Sabbath School, mark that!"

After many more remarks of this kind the boy replied:

"I have marked your back all over now, and it looks like thunder."

The reverend gentleman was somewhat astonished when he examined his coat.

FEELING WHAT YOU GIVE.—A gentleman in making a report of a missionary tour in Texas, says one of our exchanges, pithily remarks: "Methinks, one reading this report, says: 'Well, I will give five dollars to the cause of domestic missions. I can give this amount, and not feel it. Your Saviour felt what he did for you. A remark of this kind once heard from the pulpit thrilled through my whole soul, and made me do more than empty my purse. I borrowed from a friend.—The idea of feeling what I gave was delightful.'"

A little boy who had lived for some time with a very penurious uncle, who took good care that the child's health should not be injured by over-feeding. The uncle was one day walking out (the child at his side), when a friend accosted him, accompanied by his greyhound. While the elders were talking, the little fellow, never having never seen a dog of so slim and slight a texture, clasped the creature round the neck, with the impassioned cry, "Oh, doggie, doggie!" and did ye live wi' your uncle, too, that ye are so thin?"

THE AMERICAN LUTHERAN

REVS. P. ANSTADT & C. LEPLEY, EDITORS

Selinsgrove, Pa., March 12, 1868.

Two Dollars in Advance.

After six months Two dollars and fifty cents. These are the terms of subscription to the AMERICAN LUTHERAN. Will our subscribers please take notice of this and act accordingly. We are sometimes hard up for money to meet our liabilities for paper and work, because our subscribers do not all observe this rule of payment in advance. Most of the subscriptions begin with the New Year; two months of this year have already passed away, and the great majority have not yet sent in their subscription. We have also some subscribers on our list who have not paid anything for two or three years, although we have sent them notice of their indebtedness several times. What shall we say to them. We hope and believe they do not intend to cheat us, but hope deferred makes the heart sick. Come, brethren, we need the money most urgently just now. You have each but a small sum to pay, but all those little sums together would make a large enough amount to help us out of our trouble at this time.

If those who are in arrears for last year will now send in four dollars we will give them credit for the last and present year.

A DONATION.—Molly Soll takes this method of thanking all her kind friends for the handsome donation they gave her.

She hopes their fields may soon be green, their harvests ever plenteous, and they and their noble wives may be in the keeping of Him from whom cometh every good and perfect gift."

REV. R. WEISER.

Last week we enjoyed a visit from Rev. R. Weiser, at present pastor of the Lutheran congregation in Manchester, Md. Being a member of the Board of Directors of the Missionary Institute, he came to attend its meetings. But as he had been pastor of the English Lutheran congregation some twelve or fifteen years ago, it was to him like a revisit to his old home, and many of his former parishioners were glad to welcome their former beloved pastor into their midst.

On Wednesday evening he delivered a discourse on the Jubilee of the Reformation in the English Lutheran church, that was listened to by the audience during an hour and thirty minutes with unabated interest. Bro. Weiser is perfectly at home on this subject, and he gave us many most interesting and instructive facts in reference to the church in general and the Reformation in particular, which were no doubt new to many of the hearers.

Bro. Weiser is one of those men who has always been, as long as we have known him, and no doubt will continue so till his death, a devoted advocate of revivals of religion, and an uncompromising opponent to symbolism and formalism, and the able and successful defender of the Pietists, of whom he contends we in the General Synod are the spiritual descendants. Bro. Weiser is not only an able and forcible speaker, but he also wields the pen of a ready writer. He possesses an extraordinary memory, and this gives him a large fund of interesting material to write about.

It will no doubt be interesting and gratifying to our readers to learn that the Rev. R. Weiser, has become a regular and stated correspondent of the AMERICAN LUTHERAN, and that they may look for an article or two from his prolific pen in every number of the paper.

Prof. John G. Frey.

This esteemed brother, who, on account of declining health, has been for several months a resident in Ocala, Florida, we are informed, has been elected to the chair of Modern Languages in Roanoke College, Va., and has accepted the position. Prof. Frey, during his residence in Florida, has been Principal of the "Ocala Female Institute," which position he has filled to the entire satisfaction of the Board and his numerous patrons, but the present condition of that State has rendered abortive all his plans and frustrated all his hopes so as to induce his resignation. It is a distinguishing mark of his scholarship and a high appreciation of his worth that he has been re-elected a member of the Faculty of Roanoke College.—*Ev. Luth.*

Faith.

When Charles V. imperiously required the Confession of Augsburg to be abandoned, and gave the Protestant leaders only six months more in which to make up their minds finally, the cause of the Reformation was thought hopeless. But Luther exclaimed: "I saw a sign in the heavens, out of my window at night; the stars, the host of heaven, held up in a vault above me, and yet I could see no pillars on which the Master made it rest. But I had no fear it would fall. Some men look above for the pillars, and would fain touch them with their hands, as if afraid the sky would fall. Poor souls! Is not God always there?"

Do you love God, and have you shown it by obeying His will? Do you love Jesus? Is he your teacher and guide? Are you daily endeavoring to be mild, gentle, humble and resigned like Him? Do you love the worship of God's house, and the company of those who are truly desirous to be Christians? Are you prayerful, humble, ready to do good, and willing to communicate? Are you striving to be better; daily endeavoring to overcome your temper, your pride and your worldly desires? If you can answer in the affirmative, then you have great cause for gratitude, and should still look to Him who alone can enable you to continue faithful to the end.

Conversation in the Sanctuary.

Between Peter, John and James.

John—I have received quite a number of letters lately, highly approving the AMERICAN LUTHERAN, and encouraging us to go on with increased vigor in its publication. Our subscription list has also taken a new start; subscribers are coming in from every direction, if they keep on coming in as rapidly as they have been for the last month or two, we shall have a thousand additional subscribers before the end of the year.

Peter—That is encouraging. I hope it may continue so, and that we may have many new subscribers and few discontinuances. I believe, all that is needed to insure a large circulation for the AMERICAN LUTHERAN is that the people should be made acquainted with it. Most of those who have read the paper are pleased with it, and if each reader would show his paper to some of his brethren, and ask them to subscribe, the circulation might be almost indefinitely extended.

James—But here I see something in the *Lutheran Observer* that seems to be designed as an extinguisher of the AMERICAN LUTHERAN.

John—Why you surprise me. I can hardly believe that the editors of the *Observer*, who are all our warm personal friends would harbor the idea of extinguishing our paper.

Peter—Well, let us hear what it is.

James—They say one of the most influential ministers of our church in Illinois, whom they call "good brother B." writes to them as follows:

"We, General Synod ministers, in Illinois, regard the *Observer* as the paper for us, as it should be for the entire English portion of the General Synod in this country, and that therefore, there is no need of any other. With a little more concentration on the *Observer*, its list of subscribers could, without difficulty, be swelled to 10,000."

Peter—And do the editors endorse this language of brother B.?

James—Yes, they thank him "for his encouraging testimony," and express the belief that by the close of the present year they shall have a larger list of subscribers than all other Lutheran papers in this country combined."

Peter—Well, I am glad to hear that their list is increasing. But it seems to me, they are a little extravagant in their hopes, resulting, probably from their ignorance of the number of Lutheran church papers published in this country. Leaving out of account the Sunday school papers, and monthlies, and quarterlies published in the Lutheran church in this country, there are no less than five English and nine German church papers published besides the *Lutheran Observer*. From a certain knowledge, I feel authorized to state that they altogether, have more than twice as many subscribers as the *Observer* now has, and therefore, I think they hope rather extravagantly, when they expect before the close of the year to have more subscribers than all the other Lutheran papers in this country combined.

John—But we certainly don't object to their giving public expression to their hopes.

Peter—Oh, no, certainly not. I suppose the wish was father to the hope. But I do object to their publishing and endorsing the expression of their brother B., that the *Observer* "should be the paper for the entire English portion of the General Synod," and that "there is no need for any other."

I could bring forward the expression of opinion from the most distinguished men in the church, both east and west, men in whose judgment I know the editors "place great reliance," who are of the opinion that we need more than one English Lutheran paper in the General Synod, and who have urged us repeatedly to carry it on in the spirit in which it was begun, and by no means sell out or merge with the *Observer*. And more than this. One of the editors of the *Observer* is of the same opinion. I suppose it is no secret at all, that an effort was recently made to merge the AMERICAN LUTHERAN into the *Luth. Observer*. Having been urged to state the terms on which I would merge, I gave them the following proposition in writing as a basis on which I thought it would be possible:

1. I would sell them my list on the same terms that they had bought the *Observer* list.
2. That I should move my printing office to Philadelphia, and print the consolidated concern, and
3. That I should be appointed as an associate editor of the consolidated paper.

These I considered reasonable terms for all parties concerned, and I would in this way be enabled to carry out the spirit and the design of the AMERICAN LUTHERAN. But they would not consent to these propositions, especially not to the third one. One of the editors expressed himself decidedly opposed to the merging of the two papers; he thought the AMERICAN LUTHERAN had its peculiar mission in the church and that it ought by all means to be sustained. So decided was he in his opposition to the proposed union, that he declared he would resign, if it were carried out. I coincided with him in opinion, and thanked him for the frank expression of his views. But it sounds strangely to me now so soon after, when I read in the editorial columns of the *Observer*, that there is no need of any other church paper in the General Synod.

John—Here is a letter just on the subject of which we are speaking. It is from a very "influential minister" in the State of Maryland, and his "encouraging testimony," I think will at least counterbalance that of the good brother B. from Illinois. (Reads.)

"We are glad to learn, from the continued visits of the AMERICAN LUTHERAN, that it has not yet been 'swallowed up' in the *Observer*, and that its editor has not been bound hand and foot and delivered over to that tripod of D. D's. Some of us were fearful for some time, in consequence of certain reports reaching us that you had been 'bought with a price.' No, brother P. I for one would rather have you remain where you are, and I think this is the desire of your friends generally in Maryland. The AMERICAN LUTHERAN is the sworn and unequivocal friend of revivals, and those of us who stand on the same platform cannot, therefore, afford to dis-

pense with it at present. You have planted your batteries, arranged your plan of attack against evil. Now manifest the determination of the hero of the Rapidan, who, in his telegram to the authorities at Washington, declared that 'he would fight it out on that line if it took all summer.'"

James—I like the ring of that letter. It must certainly be a source of gratification to the editors of the *Observer* to find that their subscription list is increasing and that they hope soon to have a larger subscription list than all the other Lutheran papers in this country combined. But then it does not show a very amiable disposition in them that they do not wish other papers to live also, by publishing that there should be only one for the entire English church and of course, they consider their own paper that one, and that there is no need of any other. I have just been reading a chapter in the book of Esther. It seems that one, Haman, was exalted to the highest position in the kingdom. One day, after he had relapsed his great prosperity to his friends he concluded by saying: "Yet all this availeth me nothing, so long as I see Mordecai the Jew sitting at the king's gate." Then said Zeresh, his wife and all his friends, Let a gallows be made fifty cubits high, and to-morrow speak thou unto the king that Mordecai may be hanged thereon; then go thou in merrily with the king unto the banquet. And the thing pleased Haman; and he caused the gallows to be made."

Peter—Don't read any farther, nor make any application; for I don't think our good friends in Philadelphia would wish to see the AMERICAN LUTHERAN hung up fifty cubits high. Perhaps after all this paragraph in the *Observer* merely slipped in accidentally and was not intended to convey all that the words imply. At all events we will stop the conversation on this subject now, and shut up the sanctuary.

Church News.

VAN WERT, Ohio.—Rev. M. Officer, has accepted an appointment to the mission charge at Van Wert, Van Wert county, Ohio, and requests all his correspondents to address him at the above named place, after the 15th of this month.

CANTON, ILL.—Rev. C. W. Sanders writes: I have recently closed a very interesting meeting in my Cole Creek congregation which continued about three weeks. There were nineteen who professed a hope in Christ. The members were greatly revived—May the good Lord send us more such seasons of refreshing.

MCALISTERVILLE, PA.—Rev. A. Copenhaver writes to us under date of March 4th:

I have just closed my protracted meetings in the three congregations comprising this charge. And whilst the result has not been what we fondly hoped it would be, yet the Lord has been with us and revived his work in a portion of my charge. At Thompsonstown some thirty five professed faith in Christ, twenty of whom have already united with the church, and more will unite in the spring, after attending lectures. At Centerville eight or ten professed to have found Christ precious unto them. There I am about organizing a class of catechumens, and I hope many will unite with the church of such as shall be saved. In this place our meetings did not result in any special awakening, yet we trust good has been accomplished. The Lord has commanded us to sow the seed, and if we water it with the dew of divine grace, it may yet spring up and bring forth fruit, some thirty, some sixty, and some an hundred fold.

From the manifestations of God's Spirit in our midst, I feel encouraged to labor on, and hope by his blessing to see many who are now "aliens from the commonwealth of Israel," brought into the fold of Christ, being made "fellow citizens with the saints, and of the household of God." Hasten, O Lord, the happy day when all shall know thee, whom to know aright is life eternal.

Whilst I have been breaking unto these people the bread of life, they have not been unmindful of our temporal wants. A few weeks ago the congregation at McAlisterville made us a donation amounting in all to upwards of fifty dollars. Such substantial tokens of regard go far to make up the sunny side of a minister's life, and cause him to labor cheerfully for their spiritual good.

Frederick County, Maryland

BEAR BRO. A.—We have concluded to give you a few items relative to Lutheranism in Frederick county, Md. We have been laboring in this State and in this field nearly two years, during which time, God in his infinite goodness has enabled us to rejoice exceedingly, in consequence of the out pouring of his Spirit. We have had here, during the last two years, nearly 400 conversions, about 200 of these occurred in the congregations comprising the Woodsboro' charge, the remainder of the 400 in the Mechanicstown charge, under the efficient pastoral care of Rev. J. W. Unruh, who has always an earnest solicitude for the good of souls.

There is a congregation, belonging to the Woodsboro charge, that has been organized for more than a century. The present church edifice was built in the year 1769, and during all this time the congregation has steadily and persistently opposed revivals of religion. Old school in doctrine and in practice, with a firm reliance on catechism and obedience to the ordinances of the church as the only means necessary for the saving of the soul, it is hardly necessary for me to inform you, that among a membership of over 150, but two or three praying men could be found. We determined by the help of God, to make an attack on this stronghold of formalism, to break its icy fetters, tear down the barricades, and unfurl the banner of revivals in the midst thereof. Going forth as David went to meet the giant of Gath, "In the name of the Lord of Hosts." Accordingly we commenced a meeting which

continued for nearly 4 weeks, the result of which was that upward of 35 precious souls found peace in believing. This was certainly a novel thing at that place. The walls of the old church that had almost for a century caught the utterances of the minister, now doubtless for the first time, echoed back the cry of the mourner. Some threatened to leave the church if we introduced the "anxious bench," but while many were added to it, none have left. We have now a fine prayer meeting, in which are found many pious, praying members. The prayer of Habakkuk has been answered, "O Lord, revive thy work in the midst of the years, in the midst of the years make known; in thy wrath remember mercy."—So much for revivals of religion.

Brother Ziegler, in a recent article in your paper, exclaimed, "Thank God for revivals." We from Maryland, echo back to him, an earnest, AMEN! Would to God that the spirit of genuine revivals of religion were more thoroughly diffused throughout the Lutheran churches of our land. Then would many of those who profess to be commissioned by the Great Head of the church to preach the Word, find little time to quibble about non-essentials in religion. If we as ministers of the gospel, would all go forth in the Spirit of the Master, sowing the precious seed of truth, laboring faithfully for the building up of Christ's kingdom, instead of sitting down and concocting schemes to retard its ongoings, our church would not to day be distracted and torn by the hands of strife. If those who have plunged the dagger into the very heart of the church, had been zealously engaged in winning souls to Christ, that church would not to-day exhibit to the world the "rent and envious Casca's." "Go work in my vineyard," said Christ to the loungers, who "stood all the day idle," and how aptly might that command be applied to many men in the ranks of the ministry. As brother Ziegler has also truthfully remarked, "What we want is more work." With immortal souls being wrecked all around us, going down amid the requiem of their groans, to everlasting despair, how can the ambassador of Christ calmly fold his arms, and idly look upon the desolation and ruin. May the Lord arouse us to more devoted labor for the salvation of souls. But enough of this for the present.

S. W. O.

For the American Lutheran.
Our Missions in Missouri.

MR. EDITOR:—It is some time since I sent you my last scrap for publication, but will impose or inflict this upon you. I now write because I have something to write about in which I feel a deep interest, and which I trust, will be equally interesting to you and your readers.

On the 10th ult, I left my cold northern home between the mountains, and directed my course toward the sunny clime of south western Missouri. At Tipton I met with our self-denying missionaries Keplinger and Wagenhals. Bro. E. J. Keplinger, our missionary at this place is actively engaged in his Master's work, and is making considerable progress. This brother is laboring against wind and tide, and I do not wonder that he sometimes feels discouraged. The great barrier to success here is the want of a suitable house of worship. If the Synod wishes the mission to become self-sustaining in a reasonable time, it will be necessary for Synod to aid in building a house of worship, both at this place and Versailles. At Tipton our mission can expect nothing outside of their own membership, on account of circumstances beyond their control. Before our people there can hope for any aid from the community, a house of worship must be so far completed as to assure the citizens that it will be a success. The pastor and members of this mission are in real earnest in this matter. The members are nearly all new-comers, having just purchased and paid for their farms and homes, and hence are destitute of money. They desire to obtain the loan of money for four or five years at a reasonable percentage, advance several thousand dollars on these conditions? The investment would be perfectly safe.

The congregation at Versailles is nearly in a similar condition. At this place they worship in the court house which is both unsuitable and unpleasant. The prospects for building at this place are better than at Tipton. The community here seem to be favorably impressed with our church, and promise their aid and influence in building. But with all the aid they can secure in the village they will not be able to build even a small comfortable house of worship, without other aid. These two points must have help and I trust that those who have undertaken the mission, will reflect on these things, so as to be prepared to act when Synod meets. My own impression is that Synod will save money by assisting these brethren in building houses of worship, for I believe the mission would be come self-sustaining by two or three years sooner, if they have their own church, than otherwise.

At Versailles I assisted in holding a protracted meeting of over one week's duration. I think that meeting made favorable impressions on the minds of the community. Quite a number designated themselves as seekers of religion. On Sabbath the 23d ult. we enjoyed a precious communion season, at which three additions were made to the congregation. Bro. Keplinger is faithful in his office, and enjoys the affection, confidence and esteem of the whole community. May God bless pastor and people.

From this place I went to Kansas City, where our other mission is located, with bro. Wagenhals at its head. This city may truly be called the city of hills and gorges, of beauty and activity, of digging, grading and building. In short you see in this city the go-ahead-activeness of young America personified. Our little band here are active, zealous and hopeful, and have indeed accomplished wonders, so far as the externals are concerned. They have succeeded in erecting a very neat brick church edifice and parsonage nearly completed. When fully completed it

will be a very respectable and comfortable church. They think they will have a small debt resting on the building when finished, but not so much as to embarrass the mission. They expect to consecrate the church before the first of April next. For the present they are worshipping in the parsonage attached to the church. The prospects of this mission are very flattering. The missionary is active and laborious, in good spirits and full of hope, and is much respected and beloved by his people and other denominations. The expense of living in this city will necessitate Synod to increase its appropriation to this mission.

Yours

P. G. M. March, 3d, 1868. D. S.

For the American Lutheran.
Church Festival and Sunday School Jubilee at Catawissa, Pa.

The first church festival for the present Jubilee year, commenced in St. Matthews Lutheran church, at Catawissa, under the pastoral care of Rev. D. Beckner, Feb. 20th, and continued for several evenings. The people generally, took an interest in it. The whole proved to be quite a success. The money raised is to be used in the remodeling of the church, which work will be commenced at an early day.

On Sunday evening, March 1st, was the time appointed for the first missionary report of our Sunday school for this year. During the week the church was beautifully decorated for the occasion; expecting to hear a sermon in the morning from Dr. —, and also have his assistance in the evening. After waiting till the last train had come in on Saturday night, we were compelled to return home, admitting that we again had been disappointed. Hence the whole work rested on the pastor, as it was too late to procure the services of any other person. At an early hour in the evening, the church was full to overflowing. The exercises were opened by singing the hymn, "This is the Children's Jubilee," followed with prayer by the pastor. The different classes then presented their designs and offerings in the following order:

Dew Drop Class—Motto, "I am the bread of life." Design, A loaf of bread surrounded with a wreath of green. Offering, \$1.14.

Union Class—Motto, "Our country and our country's hope." Design, A Bible on a moss base, trimmed with flags and green. Offering, 50 cents.

Blossoms of Hope Class—Design, A basket of beautiful flowers, Job 38, 27. Offering, \$1.50.

Rubie Class—Design, A cross trimmed with ivy, Luke 6, 23. Offering, 82.

Seekers of Knowledge Class—Design, A Bible on a green base with a burning lamp, Ps. 119, 105. Offering, \$1.03.

Ivie Class—Design, A house founded on a rock, Matt. 7, 55. Offering, \$2.25.

Infant Department—Motto, Little workers. Design, A small beehive, surrounded with bees and a wreath of green, Matt. 19, 14. Offering, 84.

Hymn—"Suffer little children to come unto me."

Bible Learners Class—Design, An open Bible, John 4, 39. Offering, 83.

Martina Washington Class—Design, A large portrait of Mrs. Washington. Offering, \$2.50.

Reformation Class—Design, An open Bible on a green base, spanned with an arch, from which was suspended a picture of Martin Luther, Rev. 22, 18-19. Offering, 88.

George Washington Class—Design, A large portrait of George Washington. Offering, \$1.

Beckner Class—Design, A closed door, Matt. 7, 7. Offering, \$1.60.

Hymn—"Watchman on the walls of Zion."

Shepherd Class—Design, A star in a wreath of green, Matt. 2, 2. Offering, 80 cts.

Truth Gleaners Class—Design, A sheaf of wheat, Ruth 2, 15. Class just formed.

Perseverance Class—Motto, "Now is God's Jubilee time." Design, A trumpet. Offering, 65 cts.

Hope Class—Design, A bottle of oil, and a burning lamp on a base of green, Ex. 17, 20. Offering, 73 cts.

Energy Class—Offering 80 cts.

Luther Class—Offering, 87 cts.

Young America Class—Offering \$1.

Grant Class.

Pilgrim Class.

Faith Class.

Remarks were made by the pastor after each class had presented their design and offering. The designs evinced taste and skill on the part of those who made them, and certainly did much credit to their authors. The singing was excellent. The audience was large and well pleased with the exercises, which were interesting, and we trust profitable to all. A collection was lifted amounting to \$8.50, added to Sunday school offerings amounted to \$36.37. A good night hymn was sung, and the benediction pronounced by the pastor.

One Drop at a Time.

"Life," says the late John Foster, "is expenditure; we have it, but as continually wasting it. Suppose a man confined in some fortress, under the doom to stay there until his death, and suppose there is there for his use a dark reservoir of water, to it is certain none can ever be added. He knows, suppose, that the quantity is not very great, but it may be very little. He has drawn from it by means of a fountain, a good while already, and draws from it every day. But how would he feel each time of drawing and each time of drinking of it? Not as if he had a perennial spring to go to; not, 'I have a reservoir, I may be at ease.' No! But 'I had water yesterday; I have water to-day, but my having had it, and my having it to-day, is the very cause that I shall not have on some day that is approaching. And at the same time I am compelled to this fatal expenditure.' So of our mortal, transient life! And yet men are very indisposed to admit the plain truth, that life is a thing which they are in no other way possessing than as necessarily consuming; and that even in this imperfect sense of possession, it becomes every day less a possession.

Southern Church News.

Brother Cupp adds to a business letter the following interesting item of church intelligence:

"I am glad to inform you that the spiritual condition of my charge promises to be much more prosperous this year than last. Soon after Synod I had an exceedingly interesting meeting at Oakland, at which four very promising young persons were united with the Church by Rite of Confirmation. Our people are becoming more awake to their duty in supporting the Gospel.

"We recently had a joint meeting of all our Councils, at which an adequate and stated salary was fixed upon for the present year, and an amount of the same assigned to each congregation, proportionate to number and ability. As far as yet tested it has been accepted by our membership.

My friends at Oakland have also lately given a substantial token of their esteem, by presenting me with a very excellent broad cloth overcoat. They seem so know someone about upholding the hands and encouraging the heart of their Pastor.

Yours, in Gospel bonds,

J. H. CUPP.

Roanoke charge, formerly supplied by Rev. A. A. G. Bushong, is now vacant. Any information about this charge can be obtained by addressing Mr. William Persinger, Salem, Va.

The Amsterdam charge, Botetourt county, Va., now under the care of Rev. P. Shickel, will be vacant next April. Address Isaac Kissler, Amsterdam, Botetourt county, Va. Brother S. hereby notifies the President of the Synod of S. W. Va. of his resignation.—*Church Visitor.*

REVIVALS.

The *Observer* says; "To the sixty revivals noticed a fortnight ago, we add this week the record of five times that number. In the reports of one hundred of the revivals estimates of the conversions are made and amount to more than four thousand, of whom one thousand and three hundred have already united with the church. These welcome tidings come from twenty-three different States. In Indiana there have been thirty-one revivals, in Iowa twenty-three, in Illinois twenty, in Michigan nineteen, and in both New-York and New-Jersey fourteen.

"Generally the religious interest dates from the week of prayer, and in many instances the work has been carried on by continuing the union meetings where it had originated.

In Philadelphia, with less excitement, and probably with more effect than in the days of the great revival of Jayne's Hall, a general revival of religion is in progress, and churches of every name are feeling the blessed influence. In Brooklyn, also, the religious interest is general. At one church one hundred and fifty conversions have taken place, and another several entire families have been led to profess faith in Christ. The third all-day prayer meeting was recently held in Cincinnati, and the interest was well sustained to the close. At Westerly, R. I., a powerful revival is in progress. The Episcopal as well as other churches share in the blessing. The testimony of the rector, J. P. Hubbard, to this glorious work is given in another column. At Newington, Conn., Christians of all names are happily united in a revival where already more than one hundred are inquiring the way of life—eighty have been converted. In this State, Port Jackson, among the Reformed, Presbyterian and Methodist societies, two hundred conversions are reported and at Waverly, through God's blessing on the labors of a devoted Presbyterian elder, who has for years maintained a Sabbath school a little out of the village, a profound religious interest is felt. Fifty have been hopefully converted, and the work is carried on without ministerial aid by the happy co-operation of three laymen, representing the Presbyterian, Baptist, and Methodist churches.

"In the State of Iowa the religious interest is very general. The *Dubuque Times*, 2d inst. says: "Our exchanges from Waterloo, Cedar Falls, Cedar Rapids, Anamosa, Manchester, Waverly, Marion, Clinton, Davenport, Muscatine, Burlington, Keokuk, and a number of other towns in this State, give accounts of extensive revivals of religion going on in these places."

"At Tedalia, Mo., the converted embrace Catholics, Jews, infidels, Germans and Americans. The work seems only beginning."

A Dying Thought of Selden.

John Selden, distinguished for eminent learning, a few days before his death, sent for Archbishop Usher, and Dr. Langbaine, and, among other things, told them that he had surveyed most of the learning of this world—that his study was filled with books and manuscripts on various subjects—yet he could not recollect any passage out of the infinite volumes that he could think of with half the satisfaction which attend his contemplation of the Sacred Scriptures. He pointed out one particular text, that greatly comforted and refreshed his spirit: "The grace of God that bringeth salvation hath appeared to all men, teaching us, that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ."

The strong man armed gets first the possession of the soul, and with all his forces and policies labors to secure it as his property.—Christ raises all the spiritual militia, the very powers of heaven to rescue it. And do heaven and earth, think you, thus contend for a thing of nought? No, no, if there were not some singular and peculiar excellency and worth in a man's soul, both worlds would never tug and pull at this rate which should bring the prize.

Bishop Purcell said, at a church dedication in Hamilton, Ohio, "Give me children until they are 10 years of age and I care not who takes care of them afterwards."

Fishers of Men.

Spiritual fishermen are in great demand; in fact, have been ever since the days of the apostles. An old adept proposes to give us a hint or two:

A few remarks of D. L. Moody, see a short time since, suggest others I wish to make. Having labored considerably in protracted meetings in Iowa for seventeen years, and being engaged now in a powerful one in this place, I have learned that who would be a successful gospel fisherman must especially understand the nature, haunts and peculiarities of the fish he would take. Bro. M. speaks truly of the net as a grand method by which Peter caught so many. But my experience is that men, like fish, are not all to be caught in one way. Some are too shy for the net, some too slippery, some too large—many swim too near the bottom.

Hence to catch some men, you must not only use a hook but you must use it cautiously and bait it well with some sweet gospel truth. Others are caught with a long line of argument reaching to the very bottom and compelling the assent of the reason as well as the conscience. Some must be speared through the heart by some terrible, sharp, barbed truth of God, as when Spurgeon darted this sentence, "Turn or burn." There is also a kind of eel-stor of men, not so hard to catch as to keep when caught, but great wisdom and prudence should be used and this class even, may become an ornament to the church.

The last class I shall mention is the monsters in the deep sea of sin. Like the largest ocean-fish they must be approached carefully, and at the proper time; then the terrible harpoon of God's awful truth must be struck down to the very heart. Then they are to be left to flound and to rage, giving them sufficient line, till, with God's arrow in the heart, they shall give up the contest, and be welcomed with joy on board the old ship Zion.

C. H. GATES.

—Advance.

Paying the Minister's Salary.

We insert a few words from a pastor up among the hills in Massachusetts:

I am not speaking so much for myself as for others; but it has occurred to me that a better way to pay the salary is for the Treasurer to carry the installments, as they become due, to the pastor's house promptly, instead of expecting him to go after his pay. His time is as valuable as that of the Treasurers, and then he has often to go twice or three times, and then the Treasurer may not be at home, and if he is, may have to say, "I'm sorry, but I haven't a cent in the Treasury," or "I'll do what I can," and the pastor who needs at least one hundred dollars to pay an outstanding debt, must put up with thirty or forty, and then go to some one of his parishioners to borrow the amount so much needed. And as most ministers have small salaries, why would it not be well for him to have his installments come in—yes, come into his house with receipt book and Treasurer, on the first week day of every month. See to it, officers of the church, that your minister's salary is ample; but above all, see to it that it comes to him promptly, and thus saves him much inconvenience and the delicacy of begging for his month's or quarter's pay, two or three times before getting it, or of borrowing, or of being in debt and being blamed for slackness by his creditors. Many of us are glad to get our salaries anyhow; but just try the dunning process for yourself, where you expect five times in six to be denied or be put off with a mere pittance of what is due, and a half dozen bills in your pocket to be paid forthwith, or your credit to be lost, and I think you will feel the force of my appeal to pay promptly, and with as little trouble to the pastor as possible.—*Advance.*

EDUCATIONAL PROGRESS.—In a late speech at Liverpool, England, says the Philadelphia Star, Mr. Lowz denounced the old fashioned system still in vogue of teaching dead languages, history, logic and grammar as the Alpha and Omega of education, arguing that English language, English composition, French and German, the study of physical sciences, and pure mathematics were the most desirable and useful studies for a class who had to work for their living.

—These studies, that Mr. Lowz so highly commends for their newly discovered excellence, have formed a prominent feature, for many years, in the graduating courses of our best American institutions. In 1855, Lafayette College established the first Professorship, for the critical study of the English language. French and German had been introduced previously; and more recently, by the generous gifts of Pardee, Adamson, Green, Jenks, and others, whose munificence is worthy of all praise, the means of giving instructions in the physical sciences at Easton, have been so augmented, that this institution stands second to none in its ability to furnish, to the young men of Pennsylvania, a practical education, which will qualify them for the active business of life.

PULPIT PREPARATION.—Why do ministers whose early years of labor are full of promise, so frequently begin by and by to prove less interesting, and come, as age advances, to be barely tolerated in the pulpit? The reason is often ascribed to a love of change in the people. The truer answer is thus given by Coquerel:

"It is a fault which nothing diminishes, it is a temerity which nothing excuses, to ascend the pulpit without preparation, furnished with a rough draught, a few unconnected notes, or a most superficial study of a familiar text.—Examples accumulate under my pen, if they were not too wearisome to cite them. Who does not know that by means of abusing the facility given by long exercise, and carrying to excess what may be called familiarity in preaching, justly acquired in the strength of maturity, has come sadly to expire before this vigor was exhausted.—*Telegraph.*

HAVE YOU DONE YOUR DUTY.—One of our best exchanges, in speaking of the work to be accomplished by the religious newspaper, says:

"The press is not co-ordinate with the pulpit, but it is its providential complement. The pulpit deals mainly with those great truths that concern the soul; the press, exhorting and emphasizing the same truths, adds thereto the discussion of all that concerns man in his many earthly relationships. Next to gathering a family within the church of Christ, is introducing into that family a first-class religious journal. Such a family trained up under its influence can be relied on for intelligent co-operation in every good word and work.—Let every good pastor ask himself, Have I met, in this matter, my whole responsibility to my flock?—*Telegraph.*

The Bible Entirely Practical.

We may challenge any man to point out a passage in the Bible, which does not either teach some duty or inculcate its performance, or show the grounds on which it rests, or exhibit reasons why we should perform it. For instance: all the preceptive parts of Scripture prescribe our duty; all the invitations invite us to perform it; all the promises and threatenings are motives to its performance; all the cautions and admonitions warn us not to neglect it; the historical parts inform us what have been the consequences of neglecting and of performing it; the prophetic parts show us what these consequences will be hereafter; and the doctrinal parts show us on what grounds the whole superstructure of duty or practical religion rests.

What a blessing it is to have a friend to whom one can speak fearlessly on any subject; with whom one's deepest thoughts come simply and safely. Oh, the comfort, the inexpressible comfort of feeling safe with a person—having neither to weigh the thoughts nor measure the words, but pouring them all right out, just as they are, chaff and grain together, certain that a faithful hand will take and sift them; keep what is worth keeping, and then, with a breath of kindness, blow the rest away.

MEETING OF THE GENERAL SYNOD.

The Twenty-Third Convention of the General Synod of the Ev. Luth. Church in the United States will be held at Zion Church, (Rev. G. F. Stelling, pastor,) in the city of Harrisburg, Pa., beginning at 9 o'clock, A. M. on Thursday, May 7th, 1868. For reasons already announced by the officers, the time has been changed from the third to the first Thursday of May. M. SHEELEIGH, Secretary.

"THE HANDWRITING OF GOD" is the title of a new and important Book of testimony to the prophetic truth of the Bible. We direct the attention of our readers to the advertisement—"Wanted, Men and Women of Christian character," in another column.

A HOUSEHOLD WORD. THE BEST of the only reliable, the cheapest. Try it. Mrs. S. A. ALLEN'S IMPROVED (new style) HAIR RESTORER OF DRESSING, (in one bottle.) My wife and children prefer it. Every Druggist sells it. Price One Dollar.

EMINENT MEN OF SCIENCE have discovered that electricity and magnetism are developed in the system from the iron in the blood. This accounts for the debility, low spirits and lack of energy a persons feels when this fatal element becomes reduced. The Peruvian Syrup, a protoxide of iron, supplies the blood with its iron element and in the only form in which it is possible for it to enter the circulation.

Franklin, when a boy, made application in London for a situation as journeyman printer. In answer to the inquiry "can you, an American, set type?" he stepped to the case and set the following passage from St. John:—"Nathaniel saith unto him, Can any good thing come out of Nazareth? Philip saith unto him, Come and see." He obtained the desired position.

THE HELP OF THE SPIRIT.—A correspondent writes: "I am praying for, and expecting, the help of the Holy Spirit, to enable me to write something that shall benefit some poor soul who may be 'feeling after Christ.'"—Would that editors and correspondents might always have this divine help, so that our writing might indeed be for the edification of God's household.—*Telegraph.*

NO UNNECESSARY MIRACLES.—When the angel brought St. Peter out of Prison, the iron gate opened of its own accord; but coming to the house of Mary, the mother of John Mark, he was fain to stand before the door and knock! When iron gave entrance, how can wood make opposition? The answer is easy. There was no man to open the iron gate; but a portress was provided, of course, to unlock the door. God would not, therefore, show his finger when men's hands are appointed to do the work. Heaven will not substitute a miracle, when ordinary means were formerly in peaceable possession. But if they either depart or resign (ingeniously confessing their insufficiency), then miracles succeed in their vacancy.

ADVICE.—Let us make God our end. The same characters as are upon the things aimed at, will be imprinted on the spirit of him who aims at it. So, when God and His glory are made our end, we shall find a silent likeness pass in upon us; the beauty of God will, by degrees, enter upon our souls.

A WHOLE MAN.—"Be a whole man to everything," wrote J. J. Gurney to his son at school. "At Latin be a whole man to Latin. At geometry or history, be a whole to geometry or history. At play be a whole man to play. At washing and dressing be a whole man to washing and dressing. Above all, at meeting be a whole man to worship."

Benevolence is to be estimated not by the amount given, but by what it cost to give it. An English charity recently received an envelope containing six penny stamps, on the inside of which were written these words:—"Pasted a meal to give a meal." That was true benevolence.

The *Christian World*, of London, discusses the sudden disappearance of a clergyman by the name of Speke. By the way, has any one ever heard from J. L. Shock, a Lutheran clergyman, who disappeared from New York some years ago?—*Church Union.*

God's commandments hang together; they are knit and woven together, like a fine web, wherein you cannot loosen a single stitch without danger of unraveling the whole. If a man lives in the breach of any one of God's commandments; if he allows himself to indulge in any one sin, none can tell where he will stop. There is no letting any one devil into our souls, without the risk of going and fetching "seven other devils more wicked than himself," and the purer the house may hitherto have been, the more eager will they be to come and lodge in it.

CHRIST AS A TEACHER.—A celebrated philosopher of antiquity, who was accustomed to receive large sums from his pupils in return for his instructions, was one day accosted by an indigent youth, who requested admission into the number of his disciples. 'And what,' said the sage, 'will you give me in return?' 'I will give you myself,' was the reply. 'I accept the gift,' answered the sage, 'and engage to restore you to yourself, some future period, much more valuable than you are at present.' In similar language does our great Teacher address those who apply to him for instruction, conscious that they are unable to purchase his instructions, and offering to give him themselves. He will readily accept the gift, he will educate them for heaven, and at length will restore them to themselves, incomparably more wise, more happy, and more valuable than when he received them.

Fairbanks' Scale Works.—All classes of Scales are now manufactured by this concern. The proprietors have turned their attention for many years exclusively to the production of perfect weighing machines, and an almost unexampled degree of success has attended their yet unremitted efforts.

The General Synod to the Congregations.

At the last meeting of the general Synod, in May, 1866, the following resolution was passed:

Resolved, That the same request be repeated which was made to the congregations two years ago, that about the 1st of April of each year, they take up collections for the Treasury of this Synod, and that the Secretaries give notice of the same each year, in the church papers.

It is hoped that all the congregations will respond favorably, both those which heeded the notice one year ago and those which did not. This course was necessary to preserve the Treasury from embarrassment. It affords an opportunity to all our ministers and congregations again to testify, in a practical way, their attachment to the General Synod. Send postal money orders to the Treasurer, A. F. Osterhausen, Esq., No. 20 Rose street New York city.

M. SHEELEIGH, Secretary.

WANTED!

Six men wanted at the Sash Factory of ZACH. S. KEELY. Experienced workmen preferred. Apply immediately.

ZACH. S. KEELY. Selingsgrove, March 5th 1868.

SPECIAL NOTICE.

A Cough, a Cold, or a Sore Throat. Requires immediate attention, and should be checked. If allowed to continue, Irritation of the Lungs, a Permanent Chronic Disease, or Consumption is often the result.

Brown's Bronchial Troches Having a direct influence to the parts, give immediate relief. For Bronchitis, Asthma, Croup, Croupy and Throat Diseases, Troches are used with always good success.

Obtain only "Brown's Bronchial Troches," and do not take any of the worthless imitations that may be offered. Sold everywhere. 3mos

JUBILEE HYMNS.

Fifteen original hymns, very neatly printed, and occupying 18 pages in a form to fit into our Church Hymn Book. Address Rev. M. SHEELEIGH, Stewartville, Warren County, N. J. Prices: 12 copies for \$1.00, and any less number 12 cents apiece, including postage. Jan 30

HALL'S VEGETABLE HAIR RENEWER. DISEASES OF THE SCALP. PRODUCES GRAY HAIR AND BALDNESS! The use of

HALL'S VEGETABLE HAIR RENEWER will restore it to its natural color and promote its growth. R. P. HALL & CO. Nashua, N. H. Proprietors. For sale by all druggists.

Dr. Wistar's Balsam of Wild Cherry.

Where this article is known it is a work of supererogation to say one word in its favor, so well it is established as an unfailing remedy for Coughs, Colds, Bronchitis, Croup, Whooping Cough, Asthma, Hoarseness, Throat, Chest, and Lungs, as well as that dread disease of Consumption, which high medical authority has pronounced to be an incurable disease. Those who have used this remedy know its value; those who have not, have but to make a single trial to be satisfied that of all others it is the remedy.

The Rev. Jacob Sechler. well known and much respected among the German population of this country, writes as follows:—HANOVER, Pa., Feb. 16, 1868.

Dear Sir:—Having realized in my family important benefits from the use of your valuable preparation—WISTAR'S BALSAM OF WILD CHERRY—I therefore feel it my duty to recommend it to the public.—Some eight years ago, one of my children seemed to be in a decline, and little hopes of her recovery were entertained. I then procured a bottle of your excellent Balsam, and before she had taken the whole of it there was a great improvement in her health. I have in my individual case, made frequent use of your valuable medicine, and have always been benefited by it. I would, however, caution the public against imitations, because there is a good deal of spurious Wistar's Balsam of Wild Cherry afloat throughout the country.

JACOB SECHLER. None genuine unless signed "J. SECHLER" on the wrapper. Prepared by SETH W. FOWLE & SON, 15 Tremont St., Boston, and for sale by Druggists generally.

CHRONIC DISEASES, SCROFULA, ULCERS, &c.

It is well known that the benefits derived from drinking of the CONGRESS, SARATOGA and other celebrated Springs are principally owing to the Iodine they contain.

Dr. H. Anders' Iodine Water contains Iodine in the same pure state that it is found in these springs, but over 500 per cent more in quantity containing as it does 14 grains to each fluid ounce, dissolved in pure water, without a solvent, a discovery long sought for, in this country and Europe, and is the best remedy in the world for Scrofula, Cancers, Salt Rheum, Ulcers, and all Chronic Diseases. Circulars free.

J. P. DINSMORE, Proprietor. No. 39 Day St., New York. Sold by all Druggists.

Itch! Itch! Itch!!! SCRATCH! SCRATCH!!! SCRATCH!!!

Wheaton's Ointment cures The Itch. Wheaton's Ointment cures Salt Rheum. Wheaton's Ointment cures Tetter. Wheaton's Ointment cures Barbers Itch. Wheaton's Ointment cures Old Sores. Wheaton's Ointment cures Every Kind of Humors like Magic.

Price, 50 cents a box; by mail, 60 cents. Address WHEATON & POTTER, No. 170 Washington St., Boston, Mass.

For sale by all Druggists. Boston, Sept. 1867.—sp. notice 1 yr.

336 H. C. ORTH. DEALER IN PIANOS, ORGANS, MELODEONS, ALL KINDS OF MUSICAL INSTRUMENTS, SHEET AND BOOK MUSIC, Best Quality of Strings. No. 336 MARKET STREET, Next door Adams Express Office mar12/68 1y Harrisburg, Pa.

NEW ADVERTISEMENTS.

A GENUINE ACCOUNT OF THE EARLY LIFE OF GENERAL GRANT, BY HIS FATHER.

WRITTEN EXPRESSLY FOR THE LEDGER IS READY IN THE NEW YORK LEDGER FOR THIS WEEK, AND

FOR SALE AT ALL THE BOOK STORES AND NEWS DEPTS. IN THE UNITED STATES.

These articles will be read with avidity by all classes of the reading public. They will be continued for several weeks in the Ledger. They are chock full of interest—equal to any story, and will be entertaining to every man and woman—to every boy and girl. The first number is illustrated by an engraving of the house in which General Grant was born, and likenesses of his father and mother. His father, as will appear by his portrait and by these biographical sketches, is himself a man of extraordinary natural endowments; and his style is characterized by great pith and clearness. The stories which he relates in his off hand way, of the General's boyhood, are as readable as any work of fiction. Every one will wish to see this genuine account of Grant's early life.

The subscription price of the Ledger is \$3.00 a year. Address ROBERT BONNER, Publisher, New York.

The Eureka Patent Pump Company. 42 Day street, New York.

For wells, cisterns, mills, steamers, ships, mining, breweries. The most efficient Lift and Force Pump yet offered to the public. It is simple, powerful, reliable and durable, for oil refineries, etc., it beats all other pumps. It gives the population of every country in the United States. Combined with it is a Map showing the Russian and Atlantic Telegraph, etc. One agent, who has sold maps for many years writes, "I am selling from 20 to 30 maps a day, and I can make more money on this than any other work in extensions." Sent by express on receipt of \$2.00.

The largest and best assortment of Religious and patriotic emblems published in the U. S. Send for catalogue giving terms and full particulars. Address

GAYLORD WATSON, Agents' General Depot, for Maps and Charts, 10 Beekman street, N. Y.

LIFE INSURANCE.—Wanted.—Capable men to act as canvassers in the state of Pennsylvania for Life Insurance by one of the leading companies in the city of New York. Liberal terms will be made. 4t Address P. O. Box 4, 429, N. Y. city.

THE CHURCH UNION. "The freest organ of thought in the world." The largest religious paper in the world, averaging nine columns of reading matter each week more than any other competitor.

Advocates freedom in church and state, and is the Organ of the Union Movement among Evangelical Christians throughout the world.

It aims to lead public opinion on all subjects and to represent or echo the sentiments of no party or sect. Edited by seven editors, from seven different denominations, whose names are not even known to each other.

Terms, per year, \$2.50. Terms to agents (for each subscriber), 1.00

A Sewing Machine, worth \$55, for 25 subscribers, and \$62.50. Agents may choose their machines. Webster's Dictionary for \$25, and 10 names. Ecco Ecclesia for 2 names.

A gold watch, worth \$100, and a silver watch, worth \$55, for 55 names. Silver watch for 25 names. Silver watch for 15 names.

The Church Union is the only paper that publishes Henry Ward Beecher's sermons, which it does each week, publishing the morning or evening sermon of the Sunday preceding.

The author of Ecco Ecclesia will set forth his views extensively in the Church Union, which he will send for a specimen copy, enclosing 10 cents.

Address Charles Albertson, Publisher, 10 Beekman street, N. Y.

\$10 a Day For All.—Stenciled Twp. samples free.—Address A. L. FULLAM, Springfield, Vt. 4t

LADIES AND GENTLEMEN EMPLOYED. Picture business. Very profitable. No risk. Seven-teen specimen pictures and catalogue sent for 20 cts. 4t 94 Columbia st., N. Y.

ON BOTH SIDES OF THE SEA. A sequel to "The Draytons and the Davernets." A story of the civil wars of England. The two volumes forming a Captivating history of Cromwell and his times. By the author of the Schomberg-Cotta Family. Either Volume, \$1.75.

Sent by mail on receipt of price. M. W. DODD, New York.

"THE PULPIT" A Journal of public speaking, pure literature and practical religion, containing the best things said by the clergy and public men of the world over. No Journal like it in the world. By our plan sent One Year For Nothing.

Send 10 cents with your address to THE PULPIT CO., 37 Park Row, N. Y.

STIMPSON'S SCIENTIFIC PEN. 1 doz. Pens. (and 4 points) and Ink-springing Holder mailed prepaid, on receipt of doc. A. S. BARNES & CO., N. Y.

45th THOUSAND. THE TEMPLE CHOIR. The new collection of church music for choirs and singing schools, by Theo. F. Seward, assisted by Dr. Lowell Mason and William B. Bradbury, has already reached its

Forty Fifth Thousand though first published less than five months since.

It would not be possible to present better proof of the extraordinary attractiveness and practical excellence of such a book than is afforded by this evidence of unprecedented popularity with choirs and singing schools.

The lamented decease of one of its authors, Mr. William B. Bradbury, adds sad interest to this work. It is the last collection of those compositions in this department from his fertile genius, which the public have learned to appreciate so highly, and which in late years have had almost unrivaled success and popularity. Price \$1.50 each; \$13.50 per dozen. Published by

MASON BROTHERS, 398 Broadway, N. Y. 154 Tremont street, Boston, Mass.

Suspenseful Female College. SELINGSROVE, PA.

The Spring Session will begin on Tuesday, March 3d, 1868.

For particulars apply to S. DOMER, PRINCIPAL.

Feb 20 1m

Missionary Institute. SELINGSROVE, PA.

The spring session will begin on Tuesday, March 3d, 1868.

For particulars apply to P. BORN, PRINCIPAL.

Feb 20 1m.

Physicians wanted to adopt this system of practice.

Dr. C. L. BLOOD, 9 Montgomery Place, BOSTON, MASS.

Physicians wanted to adopt this system of practice.

Dr. C. L. BLOOD, 9 Montgomery Place, BOSTON, MASS.

Physicians wanted to adopt this system of practice.

Dr. C. L. BLOOD, 9 Montgomery Place, BOSTON, MASS.

Physicians wanted to adopt this system of practice.

Dr. C. L. BLOOD, 9 Montgomery Place, BOSTON, MASS.

Physicians wanted to adopt this system of practice.

Dr. C. L. BLOOD, 9 Montgomery Place, BOSTON, MASS.

Physicians wanted to adopt this system of practice.

Dr. C. L. BLOOD, 9 Montgomery Place, BOSTON, MASS.

Physicians wanted to adopt this system of practice.

Dr. C. L. BLOOD, 9 Montgomery Place, BOSTON, MASS.

Physicians wanted to adopt this system of practice.

Dr. C. L. BLOOD, 9 Montgomery Place, BOSTON, MASS.

Physicians wanted to adopt this system of practice.

Dr. C. L. BLOOD, 9 Montgomery Place, BOSTON, MASS.

Physicians wanted to adopt this system of practice.

Dr. C. L. BLOOD, 9 Montgomery Place, BOSTON, MASS.

Physicians wanted to adopt this system of practice.

Dr. C. L. BLOOD, 9 Montgomery Place, BOSTON, MASS.

NEW ADVERTISEMENTS.

S. M. PETTENGILL & CO., 37 Park Row, New York, and 10 State St., Boston. Are Agents for all the Newspapers in the United States and Canada. They have special arrangements with the Religious, Agricultural and other Newspapers.

"It has stood the best of tests.—Time." **VEGETABLE PULMONARY BALSAM.** The oldest and most highly approved remedy in use for coughs, colds, and pulmonary complaints. Get the genuine. RED, CUTLER & CO., 4t Druggists, Boston, Proprietors.

AGENTS WANTED.—Male and Female, every where to sell the life of General U. S. Grant, by J. S. C. Abbott. New York. "People's Edition." Price suited to the times. Address B. B. RUSSELL, Publisher, Boston, Mass.

EMPLOYMENT FOR ALL. The address of a number of persons of either sex wanted, to act as our agents in every town and village, who desire good and profitable employment. ADAMS & CO., Boston, Mass.

NEW FRUITS. NEW PLANTS. Superior and very desirable; also trees and vines, best kinds, at very low rates. Send stamp for catalogue to W. C. Strong, Brighton, Mass.

LOCAL AGENTS wanted everywhere, to sell and distribute the American Pen Fountain. Men, women, and even children, can secure a Gold Watch, Sewing Machine, or cash, for a few hours' labor. Send red stamp for circular, or ten cents for sample, to HADLEY & PIERCE, 4t 47 Hanover st., Boston, Mass.

BACHELOR'S HAIR DYE.

This splendid Hair Dye is the best in the world; the only true and perfect Dye; harmless, reliable, instantaneous; no disappointment; no ridiculous tints; remedies the ill effects of bad dyes; invigorates and leaves the hair soft and beautiful black or brown. Sold by all Druggists and Perfumers; and properly applied at Bachelor's Wig Factory, No. 16 Bond street, N. Y.

PHILIP PHILLIPS & CO., No. 37 UNION SQUARE BROADWAY, N. Y.

WHOLESALE AND RETAIL DEALERS IN SMITH'S UNRIVALLED AMERICAN ORGANS. Also manufacturers of Superior Pianos, and Publishers of Sunday school music. 8t

WANTED.—MEN AND WOMEN of Christian Character.—Ministers, school teachers, and others so disposed, to act as agents for the publisher, for Randall's new book of the Holy Land, entitled—

THE HAND-WRITING OF GOD.

This new and important book of testimony to the prophetic truth of the Bible is now ready. One agent reports seventy-five orders in three days. An invaluable, "Our minister spoke of it from the pulpit as invaluable to the Christian in the study of the Bible. I have 200 orders so far." Address, with stamp, for descriptive circular and terms, or apply in person, to J. W. RHULE CO., Publishers, 4t 628 6th St., Pittsburg, Pa.

HOOP SKIRTS. 628

W. T. HOPKINS' "OWN MAKE" or "KEYSTONE SKIRTS," are the best and cheapest low priced Hoop Skirts in the market. Trail Skirts, 25 springs, \$1.00; 30 springs, \$1.20; 40 springs, \$1.45. Plain Skirts 6 tapes, 20 springs, 80 cents; 25 springs, 95 cents; 30 springs, \$1.15; 35 springs, \$1.25. Warranted in every respect.

"Our own make" of "Union Skirts," eleven tape trails, from 20 to 50 springs, \$1.20 to \$2.50. Plain six tapes, 20 to 50 springs, from 90 cents to \$2.00. The skirts are better than those sold by other establishments as first class goods, and at much lower prices.

"Our own make" of "Champion Skirts," are in every way superior to all other Skirts before the public, and only have to be examined or worn to convince every one of the fact. Manufactured of the best linen finished English steel springs, very superior tapes, and the style of the metallic fastenings and manner of securing them surpass for durability and excellence any other skirt in this country, and are lighter, more elastic, will wear longer, give more satisfaction, and are really cheaper than all others. Every lady should try them.—They are being sold extensively by merchants throughout this and adjoining states at very moderate prices. If you want the best ask for "Hopkin's Champion Skirt." If you do not find them get the merchant with whom you deal to order them for you, or come or send direct to us. Merchants will find our different grades of skirts exactly what they need, and we especially invite them to call and examine our extensive assortment, or send for Wholesale Price List.

To be had at retail, at manufacturing, and of the retail trade generally, and at wholesale of the manufacturer only, to whom all orders should be addressed.

MANUFACTORY AND SALESROOM, 628 ARCH STREET, Between 6th and 7th sts. W. T. HOPKINS.

Feb 26, 1868, 10ms

Dr. Wm. SMITH'S DICTIONARY OF THE BIBLE.

WANTED to sell Dr. Wm. Smith's "Dictionary of the Bible." It contains over 1000 closely printed, double column, non-paged, from new electrotype on good paper, and appropriately illustrated with more than 200 engravings on steel and wood, and a serious of fine, authentic maps. It comprises the Antiquities, Biography, Geography, Natural History, Topography, and is a complete Cyclopaedia of the Scriptures.

It is necessary to every Bible reader, indispensable to every Minister and Sunday School Teacher, and

